

Thi saa har Gud elsket
Verden, at han gav sin
Søn, den enbaarne, for at
hver den som tror paa
ham, ikke skal fortabes,
men have evigt Liv.

HYRDEN

"JEG ER DEN GODE HYRDE." — Joh. 10. 11.

Haugen, Rev. Arnold

Den som tror paa ham,
bliver ikke dømt; den som
ikke tror, er allerede dømt,
fordi han ikke har troet
paa Guds enbaarne Søns
Navn.

15de aargang.

Winnipeg, Manitoba, Andet Nr. i Januar 1939

Nr. 2

FASTEBETRAKTNING

(Aand og Liv)

Prædikener af Sverdrup og Oftedal.
Indsent av I. O. Thvedt.

GUDS LAM—GUDS SØN

Joh. 1:29-34: "Den følgende Dag
saa Johannes Jesus komme til sig og
sier: Se det Guds Lam, som bærer
Verdens Synd! o.s.v."

Guds Lam er Guds Søn, og Guds
Søn er Guds Lam, som bærer Ver-
dens Synd. Det er i en Sum Evange-
liets hele, undenfulde Sandhed, en
Daarlighed og en Forargelse for Ver-
den, en Guds Kraft til Salighed for
dem, som tror. Ti det er Korsets
Prædiken. Er Jesus Guds Lam, som
bærer Verdens Synd, saa er Verdens
Synd for tung for Verden at bære;
det er en Byrde, som uomgjængelig
dragen Verder ned i Fortapelsens
Dyp, som Stenen synker i Havet. Men
er Jesus Guds Lam, som bærer Ver-
dens Synd, saa er den tunge Byrde
lagt paa Skuldre, som er stærke nok
til at bære den. Ti Guds Lam er
Guds Søn, og hvad der kaster Verden
i Fortapelsens Avgrund, kan Guds
Søn bære ujen at fortaes.

Dette er det mægtigste Vidnes-
byrd om Verdens Synd, at Guds Søn
maatte bli Guds Lam for at bære
den. Dette er ogsaa det stærkeste
Vidnesbyrd om Guds evige Kjærlig-
hed, at Guds Søn tok Verdens Synd
paa sig og blev slagtet som Offer-
lammet for at sone den. Og om det
da er Verden en Forargelse at høre,
at den er syndig, og en end større
Forargelse at høre, at dens Synd er
sonet ved Lammets Blod, saa er det
dog saligt og lifligt for den, som har
kjendt sin Synd, at Guds Søn er ble-
vet Guds Lam og har baaret den.
Eller findes der tyngre Byrde end
Synden? Av alle Smertesskrig, som
lyder fra denne arme Jord, hvor
Taarer væder Øiet og Smerte gjen-
nemborer Sjælen, er dog dette det
smerteligste: "Min Synd, Min Synd,
Min Synd!"

O den, som har vaandet sig i Syn-
den og seet Guds Verde over sig,
og som har kjendt det inde i Sjælens
inderste, at dette er ulægelig Skade,
en Pine, som vil vare i Evigheds
Evighed, for ham er al anden Smerte
blevet liden og al anden Sorg blevet
let.

Tyngere Byrde findes ikke end
Syndebyrden; bitrere Smerte findes
ikke end en ond Samvittigheds Hel-
vedkval. Har du nogensinde kjendt
den, Sjæl? Eller har du hidtil været
saa bange for at fornemme den, at du
har skyet og flyet Guds Ord og Guds
Aand for at din Synd ikke skulde
komme frem for dig?

Arme Menneske, som flyr fra Kor-
sets Evangelium, fordi det aapen-
barer dig dine Synder, du kan dog
ikke fly fra Døden og Dommen; og
din Synd vil indhente dig og drage
dig ned i en evig Fortapelse, naar der
ingen Utvei er mere til at finde For-
ligelse ved Korsets Blod. Er det end
forfærdeligt som Døden at erkjende
sin Synd, er det dog bedre at kjende
sin Sygdom og søge Lægedom for
den, end at bære paa den, indtil det
er forsent.

Kom da frem av dit bedrageriske
Skjul og bekjend, at du er en Syn-
der. Kom ut af din Letsindighed og
din Feighed og stil dig under Jesu
Kors og se, hvad din Synd har gjort
med Guds Søn. Se Lammets, som er
slagtet. Se blodet, som flød for dig!

Naar da Herrens Aand faar over-
bevise dig om Synd, da skal der
oprinde en Glædestund i din Smertes
Nat, naar Aanden forklarer Jesus
for dit Hjerter, og du begynder at
skimte med Troens vaagende Øie, at
Guds Søn er blevet Guds Lam for dig.

Forsoning, Forligelse, Forladelse i
Jesu Blod for al min Synd, o hvor
saligt for den, som knuges af Synden
og Vreden. "Han har taget vore Syg-

domme paa sig, og vore Piner, dem
bar han; Straffen laa paa ham, at vi
skulde have Fred, og ved hans Saar
har vi faaet Lægedom."

Dertil altsaa er Guds Søn kommet
til Verden, at han skulde bære Ver-
dens Synd. Dertil er han døbt af
Johannes, at han, som ikke vidste af
Synd, skulde blive gjort til Synd
foos, at vi i ham skulde blive ret-
færdige for Gud. Vanddaaben i Jord-
dan er Indvielsen til Bloddaaben paa
Korset, paa det at vor Daab kunde
blive et Renselsens Bad, i hvilket vi
faar Syndernes Forladelse og den
Helligaands Gave. Vor Daab er en
Daab til Kristi Død, i hvilken Lam-
mets Blod renser os fra alle vore
Synder; ti det er Guds Søns Blod.

Kjøbt med Blodet og Døbt til Dø-
den hører vi Kristus til, Venner.
Vort Liv er ikke længer vort, men
hans, som elskede os og gav sig hen
for os. Har min Synd kostet dig, min
Frelser, Livet, saa er jeg din i Liv
og Død.

Og naar snart Dødens Stund kom-
mer, og jeg skal vandre gjennom
Dødens Skyggedal, da er dette min
Tilflugt og min Fortrøstning: "Jesu
Kristi, Guds Søns, Blod renser mig
fra alle mine Synder;" thi Guds Søn
er blevet Guds Lam for mig. Saa er
det bedre at dø med Kristus for at
leve evindeligt med ham, end at leve
med Verden for at dø evindeligt med
den. O Sjæle, som er kjøbt med Je-
su Blod, skjynder at lytte til Døbe-
rens herlige Vidnesbyrd: "Se det
Guds Lam, som bærer Verdens
Synd;" ti dette Lam er Guds Søn.

Tanker ved aarskiftet.

Atter igjen er Julen feiret,
atter et aar rundet hen.
Har lyset mere i verden seiret,
Mere os kaldet frem?
Er vi mere for himlen modne,
Mere vor Frelser lig?

Har i Julen vi freden fundet;
ved krybben os bøiet ned?
Er, fra sønnen hvori vi blundet,
vi vognet til lys og fred?
Er det barn, som i Julen fødtes,
bleven vor hjælp og trøst?
Er syndens lænker nu oppløste
og læget det saare brøst?

Har gamle aaret os mere vundet
for frelsen i Jesus Krist?
Har det nye nu oprundet,
givet os endnu en frist?
Gaar vi frem i det gode virke
fører vi aandens sverd?
Fremmer Guds sag i hjem og kirke
og løfter vi livets verd?

O min Gud! hvad skal jeg svare?
Du kjender mit hjerte best.
I naade fra mig syndens straf bevare,
og led min fod til rest.
Ene i din haand jeg hviler,
Min fred fra dig jeg faar.
O, at dit ansigt til mig smiler!
Gud giv os et saligt aar.

Hjælp mig at gaa efter din vilje,
skjønt ofte med senket mod.
Giv mig at se den skjønnelilje
som vokser av Davids rod,
Stille ved haanden da mig føre
igjennem den trange port.
Saa faar jeg kraft din vilje gjøre
i baade smaat og stort.

Godt Nytaar til Hyrdens persona-
le! og dens læsere. — Fra Agneta
Solberg, Moose Jaw, Sask.

MØTE I CONCORDIA MENIGHET
Oct. 17—18. 1938.
(Slut. fra forrige nr.)

Møte i Mervin 25—27 K. O. Kandal's
kald.

Tilreisende var O. Peterson, E. Haave,
T. Maakestad, O. Finnestad og pastor
Kandal. Den 23de Salme var tema for
møtet. E. Haave talte over de fire slags
sæde jord. O. Peterson indledet Themaet

for samtalen. Vi hadde en gjild stund
sammen. Der var ikke mange fremmøtt.
Maa Gud signe ordet, at hans børn maa
faa frimodighet at vidne om ham, som ut-
sleiter vore overtrædelser. Kollekt blev op-
tat \$3.65. Der var flere som uttalte at
Indremissionsforeningen er velkommen, og
at der er aape døre der for fremtiden. —
E. Haave midlertidig Skreter.

Møte i Urland Mghd. Battleford, K. O.
Kandal's kald.
28—29 Okt. 1938.

Esaias 55de Kap. blev lagt til grund
for møtet. A. N. Finnestad indledet. Den
som vil kjøpe av Herren, maa gi sin vilje
i hans og da faar vi det som kan mætte og
slukke vor tørst.

Rev. Kandal stressed that God wants
us to come—Come is mentioned three
times in the first vers. We must come in
faith now, not tomorrow. The devil tries to
persuade us to put off our Salvation til
another time, but God says: Seek ye the
Lord while he may be found. The prince
of darkness is the leader of those who
walk away from God. Finnestad preached
Sunday fornoom, Mat. 22, 1—14. Offer-
ing \$9.00. The spirit of God was present
at all sessions, souls were touched and we
had the privilege to pray with and for two
seeking souls. There were many more
moved, but had not the courage to take a
stand for Christ openly. We made several
house visits, which were much enjoyed.

May God bless the seed that was sown
and let us pray for this district. We were
also invited to come and have meetings in
Urland Congregation in the future. — E.
Haave acting secretary. — D. L. Melby
Secretary.

Bønnes Aand og makt i den gamle kirke.

De kristnes liv i de første aarhun-
dreder var et liv i bøn. Med bøn
begyndte de dagen, med bøn sluttet
de den. Cyprian sier: "Tidlig om
morgen maa vi be, for at ved vor
morgenbøn Herrens opstandelse kan
bli prisat. Og naar solen og denne
verdens lys viger fra os, saa ber vi
om Kristi gjenkomst, hvilken den
evige lysets naade vil forlene os." Fø-
rind de spiste og badet sig, bad
de, "ti sjælens forfriskelse og næ-
ring," sier Tertullian, "maa gaa for-
ut for legemets forfriskelse og næ-
ring." — Naar en fra fremmede lan-
de kommen kristen, efter at han had-
de nydt broderlig og gjæsteventlig
optagelse i huset, tok avsked fra fa-
melien, saa lot man ham reise under
bøn. "I din broder," sa man, "har du
seet Herren selv" ord som hørte til
de gjænge i hin tid. Til alle fælles
raadslagninger beredte man sig for-
ut ved bøn. Ved vigtigere, almindelig
deltagelse vækkende begivenheter,
som ved truende forfølgelser, eller
naar en mand, hvis liv var av vig-
tighet for menigheten, truedes av
døden, pleiede man at samles til fæl-
les bøn, og der fortælles om under-
fulde bønghørelser i saadanne tilfælde.
Irenæus sier: "Ofte vendte, naar den
hele menighet under bøn og faste
anraabte Herren om at avhjælpe de-
res svære nød, livet tilbake i den
døde, og blev ved de kristnes bøn
gjengit menigheten."

Hvad der i Ap. gj. 12, 5 fortælles
om mghd. i Jerusalem, at den uten
ophør bad for Peter, indtil den bøn
neddrog en engel fra himmelen,
hvilken reddede Apostelen ut av hans
fængsel og Herodes's haand, dette
gjentok sig vestnok ogsaa under
forfølgelsernes tider. "Bønnen," sier
Tertullian, "er troens mur og vor
fuldstændige vaabenrustning mot
den fiende som beleirer os paa alle
kanter. Vi forsamle os for at vi som
en fast sammensluttet skare kunde
omrings Gud med vore forenede bøn-
ner, og en saadan voldsomhet er ham
ikke imot, men behager ham meget
mere." Mangel en underfuld hjælp,
som de kristne erfarede under hine
trængsler; mangel en troens seier,

med hvilken de hellige bekjendere og
taalmodigt lidende blev kronet, maa
ha vært en frugt av den bøn, hvori de
kristne-dag og nat-forenede sig for
sine bekjendere. Ved hin Peters un-
derfulde redning og den dermed for-
bundne bønghørelse av menigheten
bøn blev vi mindede om Presbyteren
Felix's lidelseshistorie. Han bodde i
Nola. Ved utbruddet av den diciske
forfølgelse var biskop Maximus av
Nola flygtet og hadde anbetroet le-
delsen av menigheten til ham, som
elskede som en søn. Forfølgerne, som
ikke kunde finde biskopen, grep Fi-
lix og lot ham bøde for, at hin var
undgaat deres raseri. De kastede Fi-
lix, svært belæst med lænker, i
fængsel, hvis gulv var bestøt med
skarpe skaar. Da maatte den fader-
løse mghd. med sine bønner vedhol-
dende og indstændigt anraape Her-
ren, og hvad skede saa? Om natten
vakte, eftersom Paulinus fortæller,
et himmelsk syn bekjenderen av hans
søvn. Fængslets døre aapnede sig.
Felix flyktede til bjergene. Der fandt
han sin ærværdige gamle biskop lig-
gende næsten død, bevidstløs, stivnet
og avkræftet av hunger, væte og kul-
de. Forgjæves tiltalte han ham med
kjærlige ord. Kun et svakt aande-
dræt vidnede om, at der endnu var liv
i ham. Da sank Felix ned paa knæ og
bad den levende Gud om hjælp for sin
faderlige ven. Han bad ikke forgjæ-
ves. I nærheten opdagde han en
drueklasse. Dens saft trykkede han
ut paa biskopens forsmægtende læ-
ber. Han hadde den glæde igjen at
bringe ham til bevidsthed. Paa sine
skuldre bar han ham tilbake til Nola
og overgav ham der til en gammel
kones, biskopens eneste tjeneste-
tyendes, omsorg. — Det lykkedes
bæge at holde sig skjult under den
øvrige tid hvori forfølgelsen varede.

Ogsaa med sykesengen viste sig
bønnens aand og magt i den gamle
kirke. Fromme geistlige og lægfolk
bad med og for de syke. Augustinus
fortæller os et merkeligt eksempel
paa virkningen av en saadan bøn. En
embedsmand i Carthago ved navn
Innocens led av en betydelig fistel-
skade. Allerede hadde han lykkelig
overstaat mange smætelige og far-
lige operationer og trodde sig derfor
helbredet, da det fandtes, at en skjult
fordypning i fistelen var undgaet
lægerens blik. Man sa, ham nu, at der
ikke var nogen redning at vente, med-
mindre han vilde underkaste sig en
ny operation. Denne underretning
brakte ham og hele hans hus i den
dypeste fortvivelse. Aftenen for den
til operationen bestemte dag kom de
geistlige som sædvanligt til ham. Han
bad dem med taarer om, at de ogsaa
vilde være tilstede den følgende mor-
gen, naar han skulde dø under læger-
nes hænder; ti han trodde ikke at
kunne overleve det. De geistlige lo-
vede ham intet under til hans red-
ning, men de formanede ham til at
betro sig til Gud og mandigen at ta-
le, hvad der var Guds vilje. Da de
geistlige knælede ned til bøn, kastede
ogsaa Innocens, likesom henrevet av
en høiere uimotstaaelig makt sig
pludselig ned og bad under en saadan
inderlighet, at Augustin sa: "Herre!
naar vil du høre mines bøn, dersom du
ikke bønherer denne?" Den næste
morgen indfandt alle sig igjen i
spændt forventning. Efterat de gei-
stlige hadde indgydt den syke mot,
gjorde lagerne sig færdige til opera-
tionen. Men hvor stor var ikke deres
forbauselse, da de ikke fandt noget
at operere. "Jeg vover ikke," sier
Augustin, "med ord at uttale den
glæde, den lovprisning og den taksi-
gelse, hvormed nu alle under glæde-
staarer takkede den almæktige og
barmhjertige Gud." Ja bønnen var en
makt hos de gamle. De levte i inder-
lig bønneforhold til Gud gjennem he-
le sit liv. Og hvorledes er det med
dig, du som netop har læst dette—
ber du til Gud? — O. L. F.

HYRDEN

Organ of The Norwegian Lutheran Church of Canada.

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Samfundsåret avsluttes, som enhver vet den 31te Jan. 1938. I forrige nummer av Hyrden blev det lagt os alvorligt paa hjerte vor plikt som lemmer der i fælleskap utgjør den Norsk Lutherske Kirke. Det ordet forsent har noget kaldt og vemodigt med sig. Den som har mistet toget, en eller anden gang, vet hvorledes det føles. Og saa bebreider man sig over at det var sletteslike nødvendigt jeg kunde saa godt ha vært ved stationen itide o. s. v. Vil nogen menighet i Kanada komme forsent og dens navn staa blank efter ovenfor anførte dato? Samfundets regnskap vil da avsluttes. Kom og bli med men skynd dig for nu lyder bjellen og slutningsstationen for året er naaet.

En trofast tjenerinde, faat hjemlov. I dette nummer meddeltes beretning om Fru Wessels død og begravelse. Redaktøren hadde den glæde at besøke pastor og fru Wessel da de først begyndte arbeidet i Herrens vingård der ute paa Mt. Nebo. Venlig og snille var dem, og under de tarvelige forhold som den gang ekserterte prøvet de i al taalmodighet at fremme Herrens sak. Om fru Wessel maa det vist kunde sies at hun var en "stille i landet." Det var vel at hendes hjemlige virksomhet blev nævnt. Det har mere betydning for prestens gjerning end mange tror. Vil herved uttale vor dypfølte sympati med pastor Wessel og søn. Herren være deres trøst og styrke.

Troesbrødre og søstre skriver. Det er redaktøren en stor glæde, og føler forvisset, at læserne av Hyrden deler denne med mig, over de som skriver om livserfaringer i kristenlivet samt andre opbyggelige og belærende fortællinger. Det vil hjelpe meget til Hyrdefamilien blir kjendt med hverandre og opglødes til fælles virke i det Gud har betroet os at gjøre, som et luthersk kirkefolk. Tak skal de alle ha bare kom igjen og flere med. Kun en liten paamindelse. Husk alt læsestof for det første nummer maa være i redaktøren's besiddelse den 20de i maaneden forut. Det som kommer efter den dato vil, som regel, komme i andet nummer.

Hyrden som julegave. Disværre ikke mange som rapporten i dette nummer viser. Al ære verd prester og andre som befulgte opfordringen. Tak! —U.

Fru pastor S. Wessel avgik ved døden i Edmonton Oct. 27de 1938; Hun blev født Aug. 17de — 1879 paa Sporenæs i Aas, Norge hvor hun efterlater sig en bror og to søstre, Johan, Inga og Andrea Sporenæs, kom til Canada i 1910 for at bli viet til pastor. S. Wessel samme aar. De har en søn, Einar, electrotechnician her i Edmonton.

Wessels har nedlagt et stor arbeide i Guds tjeneste i den Norsk-Lutherske Kirke i disse 28 aar, derav 11 aar i Edmonton.

Hun var avholdt, Mr. Wessel, av unge som gamle; utrættelig efter at gjøre godt, mange er de som har hat som et hjem hos Wessels og vil føle et stort savn ved dette hjem's oppløsning.

Naar man var i vanskeligheter, var det bare at gaa til Wessels hjelpen var sikker. Der er faa virkelig gode mennesker til; derfor blir savnet saa stort, naar en av dem blir borte.

Det som kan fremhæves mest er Mrs. Wessel som det stilfærdige og gode, det

pligtopfyldende og tjenestvillige menneske med det lune smil til høi og lav, fattig som rik, i særdeleshet hjertelaget for den fattige.

Det er selvsagt at hun vant mange venner, som opriktig sørger over et godt, ædelt menneskes bortgang, og som med en masse blomster paa hendes begravelsesdag, Nov. 2den gav uttrykk herfor og paa samme tid viste sin deltagelse i den store sorg som rammet pastor Wessel og søn. Men ogsaa medens hun levet fik Mrs. Wessel utallige beviser for en stor vennekreds, i særdeleshet under hendes sykdom.

Om Mrs. Wessel kan siges at hendes daglige gjerning var en Gudstjeneste; Hun "Walked with God".

Velsignet være hendes minde.

Hvad er verden at man skulle ha lyst deri at bo,

Den er fuld av al ondskap og uro.

Himlens Hus har hellig fred

Der er mig et sted bered;

Liv og lyst og fred og glæde;

Alt er der i Gud tilstede.

—H. B.

EN FRYDEFULD JULEFEST.

Tildragelse fra livet
av
Anna Jensen.

Dette er ifra Gamlelandet og lit gammelt men likte det godt og vil sende det videre. K. N.'s navn vil være en stor del av Oslo læsere vel kjendt. Mangen en gang har du læst det i avisene, knyttet til øinefaldende forbrytelser. Aa hvor satan kan mishandle og misbruke dyrekjøpte menneskesjæle. En av hans haandgange tjener var K. N. en skræk for mange. Hans hjem? Ja for mange aar siden hadde han sommer og vinter fast bopæl i en skog i byens nærhet hvor han hadde bygget sig en barkhytte. Den var lun og varm, den, sa han. Men ildsted og varme wintersdag. Pyt! Det greide sig godt. Jeg gjorde om en firkantet kakeboks, fikk rør og tilbehør og satte den op paa murstenen. Det blev oven og komfyrt med god træk det. Her levet han i sus og dus med hustru og fire barn. Drog av og til med ned til byen for at gjøre utvei, og det var han en mester til at greie, Men saa kom spanskesyken og den gjestet ogsaa hans hjem. Det var ham yderst ubeleiligt saa meget mer som hustruen ventet sit femte barn. Hvad gjorde han nu. Han strøk ifra det helle.

Barnene søkte ned til byen graatende til kjendte og ved deres allarm grep myndighetene ind. Hustruen kom paa sykehus hvor hun døde sammen med den lille. De øvrige fire tok værgeraadet sig av og anbrakte i gode hjem og K. N.? — Jo, da han tænkte historien var vel over, gik han opover og fandt sit hjem i ruiner. Saa maatte han søke oplysninger og da han fikk disse drog han rasende til værgeraadet for at ta affære der. Tænk sig noget saa barbarisk som at ta hans barn og sætte bort! som om der ikke var barn i verden, der hadde det mange gange værre end hans. Jo, han skulde lære dem han. Her optraatte han slik at han nok ikke kan glemmes. Kort tid efter var han gift paany. Og ved autoriteters hjelp fik han leiet en liten pen leilighet. Konen arbeidet paa sin kant og han begyndte saa smaa at ta fat paa sit haandverk. Men fortienesten gik til drik. Saa hendte det gladelige at han kom ned til V.s smaakiirke. Evangeliiets budskap møtte ham-mon kunde det være sandt, kunde denne frelser glæde ham? Et par troende venner talte med ham og læste naadens vidunderlige budskap for ham. Han som med mange indvendinger, mange spørsmaal, syntest han var saa altfor stor synden til at Jesus slik med engang skulde ville motta ham. Vet dere hvem dere snakker med? Jo, vi viste da det. Ja, men har dere greie paa syndelivet mit? I aarenes løp hadde vi læst adskelig i avisene, og saa viste vi lit til. Hvad mener dere med det? Vi mener at det vi har læst om dem og det vi vet slet ikke er alt. Deres onde tanker og begjæringer er like saa blodrøde som deres syndefulde skjulte og aapbare gjerninger. Det er ingen forskjel paa det. Men om de kommer; og med deres synd og misgjerning av alle slags til Jesus, saa tar han imot dem, tilgir og forlater alt. Hans blod renser fra al synd og hans naade

BESØK NORGE I SOMMER
REIS ALTID DIREKTE

Ett sommerophold i Norge er helsebot for mange. Hele verden vet det, men spesielt det norske utflytterfolk, hos hvem hjemlengsel ogsaa er ett hjemferdsmoment.

REIS MED NORSKELINJEN

Det nye m/s OSLOFJORD har vunnet reisendes beundring. ss STAVANGERFJORD er ny modernisert og fremtrær saa aa si som en ny baat, ss BERGENSFJORD fører nu bare to klasser istedetfor før tre. De tre populære baatene har hyppige seilinger gjennom vaaren og sommeren.

BESTIL BILLETT NU

og vær sikker paa aa faa beste bekvemmeligheter for sommerturen til Norge. Henvend Dem til nærmeste lokalagent, eller

DEN NORSKE AMERIKALINJE

278 Main Street, Winnipeg, Man.

Radio Broadcast.

Mountain Time.

1. Lutheran Hour over WNAX, Yankton. Every other Sunday — 7:30—8:30 A.M. Conducted by Rev. G. Tweet of N. L. C. in English Language.

2. Norwegian Lutheran Service every Sunday from 8:30—9:30 A. M. over KLPM., Minot, N. D. (139K.)

3. Danish Lutheran Service every other Sunday from 9:30 to 10:00 A. M. over CJCA., Edmonton. Rev. Nommeson pastor.

4. Lutheran Hour over CKBI., every Sunday from 9:15 to 10:15 P.M. Norwegian and English alternate.

5. St. Olaf College WCAL. Morning devotional from the College Chapel 8:45 to 9:15 A. M.

CFQC Saskatoon. Jan. 29th. 11:00 A. M. (Norwegian L. Church.)

February 12. 11:00 A. M. (German L. Church.)

March 12. 11:00 A. M. (Lutheran College.)

April 16. 11:00 A. M. (Swedish L. Church.)

May 21. 11:00 A. M. (Swedish L. Church.)

June 4. 11:00 A. M. (Luther League Service.)

Lutheran Hour CFCN Calgary (1030 K) every Sunday 7—7.30 p.m. M.S.T.

Saskatchewan Lutheran Hour from CK CK Regina (1010K) at 4:30—4:45 p.m. Wednesdays, and on German 4:30—4:45 p.m. on Mondays.

The Lutheran Hour Bringing Christ from Coast to Coast every Sunday 2:30—3:00 p.m. by Rev. Walter A. Maier. Can be got quite easily from KFYR, Bismark, N.D. (550K)

—B. O. Lohengsaard.

(Please advise of any changes or other stations to be added. — Ed.)

rende uttænkt. Naa han hadde mere. Det stod to kurve fuld av matvarer bestemt for to fattige enker. Og ved deres paasyn skal vi ha det Julekvelden. Vi har bet to av gutta til os, hver av dem skal faa skjorte og stømper, aassaa skal vi gaa rundt juletræet og synge. Bed for mig at jeg maa faa si dem noget kraftige ord om Jesus, noget som kan gaa til hjertet paa dem.

Det blev en frydefuld Julefest. Han paastod at stuen var fuld av Engler og det var jo ikke saa sikkert kanske en og anden av dem fra Julekvelden i Betlehem hadde svævet ind under hans ringe tak. Vi ventet saa meget av. K. N. i redningsarbeidet.

Han hadde delt de hjemløses forkomne kaar og hans hjerte brændte av kjærlighet og omsorg for dem. Men Gud vilde det anderledes. For ca. 1½ aar siden fik han hjemlov efter 5 a 6 timers sykeleie. Hans sidste ord paa denne Jord var Jesus.

Glad og frimodig gikk han ind for at se og være sammen med ham som kom til verden for at gjøre syndere salige.

—G. (Kan fort sent for julenumret, Red.)

rækker til for al deres brøde. Der blev stille længe, kun hans suk og graat hørt. Vi fortsatte med at fortælle ham frelsens vei efter den naade Gud gav. Endelig spurgte vi ham. Naar nu Jesus sier; "Den som kommer til mig vil jeg ingenlunde støde ut," hvad gjør han saa? Idet han sank paa knæ, svaret han graatende: Han, han, slipper vi ind. Og saa bad han og tryglet om syndernes forlatelse for Jesu skyld saa inderlig som kun den kan det som ser den evige fortapelse og helvetes avgrund under sig.

Før man skiltest den kveld kunde vor ven om end stammende, si Abba kjære far!

Og nu graat han glædestaarer fordi Jesus hadde fundet sit tapte faar. Nu tok han fat paa sit haandverk og brukte sin fortjeneste vel. Han kjøpte nødvendige behov og fik om ikke længe et koseligt litet hjem. Han var nu en lykkelig mand og blev ikke træt av at vidne om Guds ubegripelige naade, der strak til for hans store, store synd. Han fikk erfare at Herrens velsignelse gjør rikk.

Altid hadde han noget at gi til Guds rikes sak og de fattige. Han kunde ikke selv begripe hvorledes hans penger blev saa druge, alting vokser for mig sa'n ved en leilighet.

Da det norske missionsselskap hadde Jubiläumsgudstjeneste i Vor Frelses kirke var han der. Og ved vor næste bibeltime i smaakirkene sa han: Vet dere hvad jeg hadde bli, vis jeg ikke hadde fordervet min vei? Jeg vilde bli missionær. Ved bibeltimens slut var han sidste mand som gikk. Han bad om vi vilde overbringe til missionen dette lille takoffer. Det var 50 kr. Stille glad og fredelig gikk han paa Guds veie. For sine fordums kamerater i synd og last hadde han en rørende omsorg.

Aa gutter undskyld at jeg snakker om mig selv, men jeg er ingen prædikant, og dere vet hvilken nikkel jeg har været, — og saa ser dere mig nu. Jeg har et godt hjem. Kjælderer fuld av brendsel, mat, arbeide og fremfor alt syndernes forlatelse og et deiligt hjem i himmelen. Hvem har greid alt dette gutter? Det er Jesus, det, min store kjærlige frelser. Dere vet at før kunde jeg ikke gaa forbi en brendevinsflaske, men den hater jeg nu. Hvem har gjort at jeg kan det? Jesus min kjære frelser. Aa, gutter, gjør som jeg, kom til ham og faa forlatelse for alt saa blir det med en gang slut paa alt elendige livet dere lever.

Slik kunde han staa og vidne paa vær lørdags møte.

Indunder Iul for 3 aar siden bad han os stikke indom hans hjem, for det er noe jeg vil vise dere. Hvad er det? Der var Jul i hver krok og saa fik vi se indholdet av fire verdefulde pakker samt et par ski til hver av barna. Og i hver pakke en pen present til pleieførdrene. Alt saa rø-

For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.

SHEPHERD

I AM THE GOOD SHEPHERD. John 10, 11.

He that believeth on him is not judged; he that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God.

Winnipeg, Manitoba, Second Nr. in January 1939

How to Start the New Year Right

Text, Heb. 13: 5-8.

It is statements such as, "Be ye free from the love of money, content with such things as ye have," that cause many to declare that the Bible is an impractical book. The "practical" man asserts that to make money one must love money. Let us grant that ordinarily this is true. But why should we endeavor to become rich? From a worldly standpoint there are certain obvious advantages. But the worldly standpoint is short-sighted. It fails to take into account eternity. One who would enter into eternal life has as his chief love Jesus Christ. Scripture makes plain that one of the favorite snares of Satan — rather let us say one of his most attractive baits which he uses to lure souls to eternal damnation, is riches. Lured by the desire for pleasure and luxury, untold numbers of persons turn their backs on God — on life. The love of money, whether one has it in his possession, or is hoping to obtain it, is the source of all kinds of evil. Viewed in the light of eternity, the admonition, "Be ye free from the love of money," is very practical.

So is the next phrase, "Content with what ye have." It might seem that to practice this admonition would put a stop to all progress. New let us read carefully: "Content with what ye have." Does it read: "Content with things as they are?" No. There is a world of difference between the two statements. To be content with things as they are is unprogressive. But Christianity is not content with things as they are. Jesus Christ was so dissatisfied with things and people as they are that He gave His life to change people. Christians are not satisfied with the evil and sin of this world. They are not satisfied with themselves. They will not be satisfied with things as they are until they are in heaven.

The heavenly glory is their hope. To that they are pressing onward in life. Jesus Christ is the center of their lives. When one knows that he has eternal life, what difference does it make if he does not have enough money to travel to Europe? By the grace of God he is content with what he has. Godliness with contentment is great gain, Paul says. In Proverbs we read, "A tranquil heart is the life of the flesh." Contentment is a practical blessing.

Considered simply from the standpoint of its practicality, it is a good idea for us to start the new year with contentment in our hearts. Yet Scripture offers a far more glorious reason. God has said: "I will never leave thee, nor forsake thee." How foolish it is of us to be fretted and worried about earthly things when the almighty God promises never to leave us. He promises to provide: "Seek ye first His kingdom and His righteousness, and all these things shall be added unto you." Here is the one condition: Seek first His kingdom — set your mind on heavenly things — look to Jesus. It must be emphasized that God's special promises are to His children, those sinners who place their hope of salvation in Jesus Christ alone. One is not a child of God through being socially proper, but by being a repentant sinner.

To the repentant sinner God promises: "Fear thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." This is the promise to each one of us, dear friends, who knows Jesus as his personal Savior. God will never leave us nor forsake us. It was with this assurance that Christians throughout all generations have faced persecution and even death. What if we are put to death for our faith? Death cannot separate us from the love of God in Christ Jesus.

The promises of God are all centered in the changeless Christ, who is the same yesterday, today, yea, and forever. To begin the new year right we need to be consecrated to Him as never before. For in Him alone, the changeless Christ is a sure foundation for our lives.

It is hard for us to grasp the significance of the fact that Christ is ever the same. Everything else in this world changes. Where are the great and mag-

TO THE PASTORS AND CONGREGATIONS OF THE CANADA DISTRICT.

The annual meeting of the Canada District N.L.C.A. will take place June 28 to July 2, at Edmonton. It will open at 10 A.M., June 28, with divine services with communion. We have in prospect a very good program. Dr. J. A. Aasgaard, Dr. J. C. K. Preuss, Missionary Andrew Burgess, and others will contribute.

Two important matters will come before the convention: The first will be the election of two professors for our Canadian seminary. The second is the question, What shall be done with Outlook College? The decision about Outlook College made by the last district convention was not carried out. The distressing financial condition prevailing over a large part of our district prevented that. If we cannot maintain a college at Outlook, shall we try to establish a Bible School there, as some have suggested; or shall we use the property for a charitable institution? The members of the district are asked to give earnest consideration to these matters and to pray for divine guidance.

The secretary of our Board of Foreign Missions have promised us a missionary for our spring circuit meetings. The officers of the circuits are asked to determine soon the approximate time preferred and the place for these meetings, and to send this information to me. Then we shall try to co-ordinate them in such a way that it may be possible for the missionary to come around to all.

Yours in the Lord,

IVER IVERSEN.

Saskatoon, Sask., Jan. 13, 1939.

nificent cities of the past: Babylon, Nineveh, Persopolis, Thebes? They are now mounds in which archaeologists explore. Where are the friends of yesterday? Some are gone; the rest are going. Even from day to day we are changeable. One day we are as sweet as an orange, the next day as sour as a lemon. One day we are as pleasant as a beautiful June day, the next as icy as a 30 below zero day in January. One day our feelings seem coated with hockey pads, the next they are as tender as raw sunburned skin.

Indeed, everything about us changes, and we change. But Christ is changeless. He is today the same loving Savior He was 1900 years ago. Never has He wearied of taking into His arms the penitent sinner. Always He is seeking to save those who are lost. Always He is the friend to whom we can pour out the burden of our hearts in prayer.

Should we not this year become better acquainted with this changeless Christ? To become better acquainted with Him we must make obedient use of the word of God. It is ridiculous to speak of Christians who have no use for the Bible. A person who does not use the Bible may be a Christian in name, but he is spiritually dead. You have heard of the thrifty farmer who tried to train his horse to live without eating. Just when he thought he had achieved success, the horse died. Just so one who lives without spiritual food will die spiritually. For the sake of your eternal salvation, do not become careless in your use of the Word.

As was stated above, we must make obedient use of the Bible. What good is it for a housewife to read a recipe if she puts in salt instead of sugar, coffee instead of cocoa, and sour milk instead of sweet milk? The result will be a failure—but it is not the fault of the recipe. Many people read the Bible the same way. They read: "Be ye free from the love of money, content with such things as ye have," and immediately they center their whole attention on making more money. They read: "And forgive us our trespasses, as we forgive those who trespass against us," and still refuse to forgive one against whom they have a grudge. They read: "Believe on the Lord Jesus Christ and thou shalt be saved," and then tell the pastor they expect to go to heaven because they are doing the best they can. It is no wonder that so many professing Christians are not helped by reading the Bible.

Let us start the new year right by studying our Bibles more, obedient to what God has revealed to us there. Through this Bible we shall come to know better the changeless Christ. Through Him we shall be strengthened with the promise of God never to forsake us. With Christ foremost

in our lives, material things will take a secondary place in our lives. With Christ foremost in our lives, the year 1939 will be a blessed one.

—Pastor G. O. Evenson.

Christmas Gift Subscriptions to Hyrden.

From Mrs. Morris Olsen, Darmody, Sask., to Mrs. Edwin Viman, Parkberg, Sask.; from Rev. P. E. Nelson, Naicam, Sask., to Rev. C. G. Tjomsland, Deer Park, Wash.; from Rev. J. T. Dahle, Watrous, Sask., to Rev. J. O. Dahle, Nekoma, N. Dak., and Mrs. Anna Dale, Parkland, Wash. From Rev. I. O. Thvedt, Langham, Sask., to: Andrew Swan, Cloquet, Minn., L. Hendrickson, Cloquet, Minn., Arnold Heistad, Wittenberg, Wis., Ole Heistad, White Lake, Wis., Mrs. Ben Thorsheim, Lilton, Wash., Anna Heistad, Chicago, Ill., Vida Heistad, Chicago, Ill., Rachel Thvedt, Kindred, N. D., Ingvald Thvedt, Moorhead, Minn. A gift of four dollars from Rev. J. T. Dahle, Watrous, Sask. — Thanks to all of you.

—Josef Haave.

Financial Statement "Hyrden" 1938

Balance on hand Jan. 1, 1938	\$241.82
Receipts:	
Subscriptions	317.60
Gifts	22.05
Interest Accrued	1.18
Picture "cut"	2.70
Advertising N. A. Line	50.00
For extra sample copies	45.00
Total	\$680.35
Expenditures:	
Printing and mailing	\$556.56
Renewal notices	1.40
Wrappers	.40
Paste	.36
Renewal notice postage	6.25
Exchange and money orders	1.44
Editor's postage and stationery	1.50
Total	\$567.91
Balance on hand Dec. 31, 1938	\$112.44

—Josef B. Haave.

Number of	
subscribers, Jan. 1, 1937	737
subscribers, Jan. 1, 1938	927
subscribers, Jan. 1, 1939	931
subscribers discontinued in 1938	76
subscriptions overdue Jan. 1, 1938	195
subscription due in January	138
subscribers who renewed not in 1937	186
copies now printed	1000

From this statement you can see how necessary it is to send in your subscription.

The item of expenditure entitled renewal notice postage et al is practically all bought in one-cent stamps in order to tell you again to look at your mailing label. But all do not need to be reminded again, and thanks very much to you folks who send in promptly. Thanks also to you who also send in your neighbors' subscription.

May I also make it clear that as far as our Hyrden books are concerned there are no old debts to pay first. Don't let that hinder you from getting the paper this year. Like God's grace in Jesus, those old debts are blotted out and I have no record of them. Come now.

And now in January may I hear from all 138. Calling all January subscribers and all overdue! Calling Weldon, Viceroy, Torquay, Ratner, Parkside, Midale, Langham, Hagen, Fairy Glen, Chelan, Buchanan, Bromhead, Bagley, Tofield, Claresholm, Camrose, Calgary, Bawlf and Edmonton.

Wake, awake for night is flying,
The Watchmen on the height are crying.

To the Management of Hyrden!—

I have examined the receipts and expenditures of your Business Manager, Josef B. Haave, audited the accounts and found them correct.

Dated this 5th day of January, 1939.

—Wm. Pringle.

Minneapolis, Minn., Jan. 6, 1939.

Dear Friend of Christian Education!

When the Church of Christ goes forward we rejoice and thank God.

Our program of Christian education is going forward.

Our Sunday schools are improving, because we are getting better materials and literature, and because most of our teachers are attending teacher training courses.

Our Colleges, Academies and Seminary are crowded with students.

The administrations and teachers at these schools are striving earnestly and prayerfully to give to our young people a truly Christian education. Their greatest ambition is to turn out young men and women who fear and love the Lord; who desire to serve Him and who have learned how to labor with and for Him.

How toward the end of the fiscal year we find that the income for Christian Education is at low ebb, and we are deeply concerned.

On January 4 only \$158,545.02 of the needed \$277,763.81 had come in.

The Church requires that the budget shall be balanced regardless of circumstances.

This means that unless the necessary funds come in before January 31 the teachers at all our schools will again suffer reduction in salary. In other words they will be forced to pay the deficit of the Church, just as they together with home and foreign missionaries and other church workers have done before.

We feel certain that neither pastors nor the rank and file of our Church people want this to happen.

We appeal to you in the name of Christ who said, *Go teach*, and in the name of our girls and boys, to help during the contributions to Christian education up to a point where our teachers will not at this time have to suffer loss of income and where the institutions will not be handicapped in their work.

An examination of the contributions of your congregations will perhaps indicate what you may be able to do in this critical situation.

We appeal to you to see that Christian education gets its proportionate share of all contributions that are sent in for the general work of the Church.

May God richly bless you and your work in the New Year; and may we through our prayers and gifts make possible God's richest blessings on the largest possible number of children and young people in our Church.

Yours in the service of the Lord of the Church,

J. C. K. PREUSS,
Executive Secretary Board
of Elementary and Christian
Higher Education.

"The Holy Spirit is not limited to conventional phraseology. He uses the language of the person to whom He speaks." C.J.S.

WOMEN'S MISSIONARY FEDERATION

MRS. I. O. THVEDT, Editor — LANGHAM, SASK.

Dear Cradle Roll Friends,

Another year is in the past. But a New Year lies ahead with many hopes and plans for ourselves, our homes as well as our Church. In planning the Church work and activities for 1939 may we not forget the work of the Cradle Roll Department which so intimately concerns our little children, the future hope of our Church.

Your co-operation is solicited in achieving the goal of this Department, "Every baby a Cradle Roll baby". Any baptized child under five years of age may be enrolled in the Cradle Roll Department. One dollar is paid at the time of enrollment. A new attractive certificate in booklet form will be sent to the child at the time of enrollment.

This new certificate replaces the one which has been used hitherto and the annual greeting cards will be dispensed with. One reason for this change is the expense as well as the large amount of work involved in sending out the birthday cards. During the past year over 18,000 such greetings were taken care of. This change leaves a larger percentage of the dollar for Mission work. For more complete information see the Lutheran Herald for November 22 or the December News Bulletin.

If your congregation has baptized children who do not receive Christian training from infancy then enroll them in the Cradle Roll of the Women's Missionary Federation. Have your Ladies' Aid or some other organization in your Church responsible for this. This gives you an avenue of contact with some of the unchurched who live on every side of us. It pleases the parents when we do something for the child. You can pull the heart strings through the small heart. This the Cradle Roll can become a magnet drawing the Unchurched. "A little child shall lead them." We must do all we can to make the parents feel their responsibility of the child's eternal soul which has been entrusted to them and then to realize about their own souls. These children and their parents could be invited to special Cradle Roll programs as well as other Church functions. You may think of various ways whereby you can arouse the interest of the child as well as its parents in Jesus, the Children's Friend.

The story of the dollar does not end there. In far away Eskimo Land these dollars give our little dark-skinned brothers and sisters an opportunity to hear about Jesus and many learn to love Him. Thus your little babies become little missionaries.

The Cradle Roll money is credited to the budget apportionment of the local congregation.

Each Cradle Roll baby is placed under the fostering care of the Church.

Can you think of any other way of spending or investing a dollar where it can serve so many worthy causes? Can you think of any reason why you should not do that much for these precious little ones who come into your midst.

Will local secretaries please send in their reports to their Circuit secretaries as soon as possible so as to enable them to forward their reports to their District secretary during the first part of February. We know that these reports cannot always be complete but let us continue to try to make them accurate and complete.

Remember this Department in your prayers. Pray for the 28,000 babies that have been enrolled that they may be kept in His fold. Pray for the workers on our mission field in Alaska so that our babies may be instrumental in bringing many of the Eskimo into the fold.

Yours in His Service,
Mrs. J. B. Stolee, Viking, Alta.,
District Cradle Roll Secretary.

W.M.F. Program

given at Bethel congregation, Rev. Carlson's charge, Frontier, Sask., Nov. 7.

Song by the audience. Rev. Tveit from Admiral led in Scripture reading and prayer.

"My God, how wonderful Thou art," was sung by the choir.

A life sketch of Lena Dahl was read by Mrs. W. Gilbertson.

When they ring the golden bells," was rendered by a girls' trio.

Mrs. G. Gilbertson, our Circuit Historian explained the Historical work, and related some very interesting incidents from years back.

"Come Holy Spirit," was sung by two

girls. Talk by Mrs. Carlson on Federation work. Nearer to Thee my God, was sung by a boys quartett.

Closing song. Christ is made the sure foundation, by choir.

The Year Before us.

*Standing at the portal
Of the opening year
Words of comfort meet us,
Hushing every fear:
I the Lord am with thee,
Be thou not afraid!
I will keep and strengthen,
Be thou not dismayed!
Resting on His promise,
What have we to fear?
God is all-sufficient
For the coming year.
Frances Ridley Havergal.*

Faithful Builders in the Community

O thou who dost the vision send,
And givest each his task,
And with each task sufficient strength,
Show us thy will we ask.

Give us a conscience bold and good,
Give us a purpose true,
That it may be our highest joy,
Our Father's will to do.

We all know that it is God's will that we toil for him and the task we are going to discuss is how we can be faithful builders in our community.

In the pamphlet circulated some time ago "Who am I?" — the fourth and last answer given by the church is this:

I am a builder —
I build men with character.
I build men strong in mind and body,
I build lives for time and eternity.

It is not the frame walls, painted, stuccoed or whatever they be that make the church, but the souls that worship within those walls that are the real church. Therefore, it is ourselves we are to build up.

When a building is to be erected the plans are all laid out before it is started so that the workmen or builders will have a definite end to work for. Therefore in our building we must realize that we are building a Kingdom of God in our Community, and every thought, word and action be carried out with that end in view. In order to attain the final goal each workman must understand the plans before he is able to efficiently do his part. Some of the younger ones may have difficulty in understanding at times, so the older ones may help them considerably. They may be taught in the home when very young how they can assist in the great plan of building — How they may build themselves up strong in God's kingdom — be lively stones — I. Peter 2: 5. Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. — that they may help others to build. In the Sunday School, L.D.R., Y.P.L.L., Ladies' Aid, etc., we can help one another to build. There are loose stones here and there that need to be brought in and made part of the building for without them it is incomplete. When building, if one workman decided he would deviate from the plan and build off in another direction the finished building would be different from what was originally planned. Thus the builders must all co-operate and follow the same plan. We should also remember that the man who holds the ladder at the bottom is frequently of more service than he who is stationed at the top of it.

The open field for energetic action is large, and the call for vigorous labourers immensely exceed the supply. Much precious time is squandered, valuable labour lost, mental activity stupefied and deadened by vain regrets, useless repinings and unavailing idleness. The appeal for volunteers to plant on an everlasting foundation the banner of God's truth is directed to each and every one of us.

One kernel is felt in a hogshead — one drop of water helps to swell the ocean — a spark of fire helps to give light to the world. You are a small man passing amid the crowd, you are hardly noticed; but you have a drop, a spark within you that may be felt through eternity. Do you believe it? Set that drop in motion, give wings to that spark, and behold the result! It may renovate the world.

None are too small — too feeble — too

YOUNG PEOPLE'S LUTHER LEAGUE

Rev. A. M. VINGE, Editor — FAIRY GLEN, SASK.

Answered Prayer.

"And this is the boldness which we have toward him, that, if we ask anything according to his will, he heareth us: and if we know that he heareth us whatsoever we ask, we know that we have the petitions which we have asked of him." 1 John 5: 14, 15.

Underscore "have" in the fifteenth verse. Our prayers "according to his will" are answered in the asking. He says "Yes" to our petitions, not some future day but now while we are praying. "It shall come to pass that before they call I will answer, and while they are yet speaking, I will hear." And in Mark 11: 24 Jesus says, "All things whatsoever ye pray and ask for, believe that ye have received them, and ye shall have them." It has registered with Him. He has said "Amen" to our prayer. It is included in His promise and we can leave it with Him.

The evidence may be deferred, but He has taken care of the request and in due time, in the providence of His wisdom and love, the answer to our petition will be made manifest.

But always "according to His will." The answer may be what we have asked for. Or it may be something better. Or it may be strength to endure patiently a period of waiting. Or He may save our prayer for a glorious and perfect answer in heaven. It all depends on what He sees is best for our spiritual interests and eternal welfare.

Blessed are they who leave it with Him and in humble confidence let Him decide the "how" and the "when!" It is always better not to dictate to Him or to insist that our will be done. That might be disaster. He alone knows what is best.

Blessed are they who can believe His promise and are content to wait for its fulfilment. Blessed are they who will accept strength from on high to be patient and endure testing and disappointment. Blessed are they who can cherish the sure assurance that God has not forgotten their request and who are willing to lay up treasures of unanswered prayers "in heaven above," "for where thy treasure is, there will thy heart be also." Yes, thrice blessed are they who receive few answers in this life and have many answers awaiting them in "the day of the Lord." CJS.

(Bible Banner)

Infant Baptism

"For as many of you as have been baptized into Christ, have put on Christ." (Gal. 3: 27).

We were baptized as infants. And we could neither speak or think or pray. Because of this some believe that we cannot baptize these little ones. They must first grow up, so that they can repent and believe before they are baptized.

But they are forgetting two things, two very important facts. In the first place, they have forgotten the words of Jesus: "Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein" (Mark 10: 15). Consequently these contenders reverse the case, when they say that the child must be grown up before it can receive baptismal grace. But the very opposite is the case. Jesus says, that we grown-ups must become like little children in order to receive the kingdom of God as little children receive it. And Jesus also tells us how we may become like little children: "Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven" (Matt. 18: 3). Here Jesus tells us what conversion of grown-ups implies. We must be converted to become what the little child already is at its birth. The infant child does not resist the grace of God. But we, who are grown

poor to be of service — think of this and act. If we work upon marble, it will perish; if we work upon brass time will efface it; but if we work upon immortal hearts and minds — if we imbue them with high principles, with the just fear of God and of their fellow-men, we engrave on these tables something which no time can efface, but which will brighten to all eternity. It is a great thing to stand in a place of God and proclaim His word in the presence of angels and men.

(To be continued)

"It is not lack of spiritual experience that leads to failure, but lack of laboring to keep the ideal right."

up, do resist. And this resistance in us God breaks down through our spiritual awakening and conversion, so that we lie helpless at His feet, even helpless as an infant child.

Here is where conversion is often misunderstood, as if there was something we could do to assist God in securing our own salvation. Far from it. We cannot assist God in saving us. The only thing we can do in our natural state is to resist God. And God must break down this resistance through a spiritual awakening and conversion.

Conversion has furthermore been misunderstood to mean, that God needs our help in order to save us. No, God needs no help, but He only needs admittance.

And the little child gives Him admittance. It has no consciousness or will to hinder Him. And therefore He can unhindered transfer the inheritance to this little "heir." The little child is not only an heir to original sin, but also to the grace of God, because it is born into the generation, for whom Christ has made atonement.

In the second place, these people have forgotten that the inheritance seeks the heir. They have the misconception that the heir must announce himself and seek the inheritance. And for that reason they contend that the child must be baptized when it is old enough to seek baptism for itself. This is a fundamental misconception, not only concerning baptism, but also concerning grace. They have not sensed the most precious and the deepest in grace, that it is not only altogether free and unmerited, but that it seeks the sinner even before the sinner has any thought of it.

For that reason the conversion, repentance, and faith of the adult are not means by which we help God in saving us, but rather the choice, by which we through the influence of God's grace decide not to hinder God from giving us part in salvation. Not until then have we grown-ups "become like little children." The characteristic of an infant child is nothing else than this, that it does not prevent God from giving it the inheritance.

—Dr. O. Hallesby.

(The Herald)

(Translated by Rev. C. K. Solberg)

Interesting Bible Facts

There are 3 letters in the word "Old," and 9 letters in the word "Testament." Place the 3 in front of the 9, and you have 39. There are 39 books in the Old Testament!

There are 3 letters in the word "New," and 9 letters in the word "Testament." Multiply the 3 by 9, and you have 27. There are 27 books in the New Testament!

The 66 books were written by 36 men, Divinely inspired. More than 1600 years elapsed from the time Moses began to write Genesis until John finished the Revelation in 96 A.D.

The Bible contains 3,566,480 letters, 773,693 words, 31,102 verses, 1189 chapters.

The word "and" occurs 46,277 times. The word "reverend" only once. The pronoun "I" is used 13,012 times. The word "Lord" is used 1,855 times. "God" is used 4,370 times. "Heaven" 474 times. "Hell" 53 times.

In the New Testament there are 180 direct quotations from the Old Testament!

The 19th chapter of Second Kings, and the 37th chapter of Isaiah are almost identical. There are four identical verses in the 107th Psalm, the 8th, 15th, 21st, and 31st!

All letters of the alphabet except "J" are found in Ezra 7:21. All letters except "K" are found in Galatians 1: 14!

The middle verse in the Bible is Psalm 118: 8.

The longest verse is Esther 8: 9. The shortest verse is John 11: 35.

The longest chapter in the New Testament is the first chapter of Luke.

Your Place

Is your place a small place?
Tend it with care!
He set you there.

Is your place a large place?
Guard it with care!
He set you there.

Whate'er your place, it is
Not yours alone, but His
Who set you there.

—John Oxenham.
(Bible Baner.)